

# Judgment

Brought forth unto

## VICTORY,

AND

Mercy kissing

BEING

## WVORK and MERCY

of God, (upon my Soul) which conduceth  
To his Praise.

Also a Tender Invitation of Love unto the Pro-  
fessors, and to the Prophane: to come unto  
Christ, that they may have Life.

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Written in the Power of the Lord, and as moved by his  
holy Spirit through his Servants, *Leancel. Lee.*

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For we have not followed cunningly devised Fables, when  
we made known unto you the Power and Coming of our  
Lord Jesus Christ; but were Eye-witnesses of his Glori-  
ous Majesty: That which we have seen and heard declare we  
unto you, that ye also may have Fellowship with us, and  
truly our Fellowship is with the Father, and with his  
Son Christ Jesus.

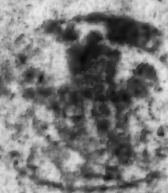
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Printed in the year, 1671.

JUGLIOT

TO THE HONORABLE

MEMBER OF PARLIAMENT



AND

OF THE HOUSE OF COMMONS

IN PARLIAMENT ASSEMBLED

THE PETITION OF

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To the  
**Reader.**

**H**ere all Priests, Professors and Prophanes may see (as in a Glass) their own Spirit, which he lived in, while he remain'd amongst them; whom now the Lord hath of his free Love pluckt out of the Fire as a Brand. And so read this Book over, with a seri-

*To the Reader.*

ous mind, in the Fear of the Lord; and with the same seriousness, Consider your conditions, wherein he hath left you, (for you are in the self-same condition and state as he sometime was in) that so you may Repent, & come out of it, least you sin out your time, and there be no more Space for Repentance, when time shall be no more.

*J. H.*



## JUDGMENT

Brought forth unto

## VICTORY, &amp;c.

I Could willingly have forborn writing, did not the *Love* of God *strain me* thereunto; and because I have formerly walked as one of the *Philist* among the *Sons* of men; therefore is it laid upon me to declare something concerning the same: as also to demonstrate, and declare unto others, the *Work* and *Mercy* of the Lord towards me; by visiting me with his *Everlasting Lovingkindness*, and the *Tender* *Drawings* of his *unpeakable Love*.

In dayes by-past when I knew not the Lord, but walked in disobedience unto him, who in my Infancy, many times caused Tenderness to arise in me; inso-much that I often with teares besought the

Lord, to Lead, and Guide me in his Way;  
 and if at any time he did see me straying  
 therefrom; that he would send his afflictions  
 to be as a wall, to stop me in my evil walk-  
 ing: Yet notwithstanding such desires  
 did often arise in me, I lived and walked  
 in disobedience, and Rebellion against the  
 Lord; who sent his Afflictions gradually  
 upon me; sometimes stripping me of one  
 thing, and sometimes of another; which  
 makes me to say as David once did; be-  
 fore I was afflicted I went astray, but now  
 (Lord) have I kept thy word.

As words are so short to set forth, and  
 declare the Lovingkindnes of the Lord to-  
 wards me; so must I with shame and  
 confusion of face say, that they are also so  
 short to demonstrate unto others, the hor-  
 rid Transgressions and great Iniquities,  
 which I have committed against the Lord,  
 whose Patience and Long suffering, hath  
 been great towards me; even in that day  
 and time, when I was walking about the  
 Brinks of Hell: Yes, when my feet took hold

on Hell, and my foot-steps on the Chambers of Death: so that there was but a small moment, between me and Eternal Flames: and had not the Lord (who is rich in Mercy) spared me at that time, but cut me off, as justly he might have done — Eternal Flames would have been my Lot, and Endless Torments my Portion; and my habitation must have been with the Damned, and Tormented for ever.

But I cannot Omit, but must particularly mention, this one evil, and ever to be abhorred passage of mine. When I had long lived after the Lust of the Flesh, the Lust of the Eye, & the Pride of Life: and had been wallowing in the Pleasures and Vanties of this evil World; and the Lord therefore having stricken me of my outward estate, which I knew not then how to use; but was spending it in *Riotous Living*: Now after this evil manner and course of Life I continued, until I had nor where-withall to live as I had formerly done; and not being willing to

Condescend to live after a mean and low  
 condition; and having heard, that *some*  
 by *Contracting with, and Selling their Souls*  
 to the Devil; was supplied from him,  
 with such things as they desired: then I  
 often pondered these things in my mind;  
 and the *Enemy* taking all advantages as  
 possibly he could; I oftentimes was in  
 much solitariness, and sadness, to think  
 how I had formerly lived, and now to  
 be stript of all: — whereupon I made a Re-  
 solution in my heart, to *Contract with,*  
 and *Sell my Immortal Soul unto the Devil*:  
 upon this Condition; that I should be fur-  
 nished with what things soever I desired,  
 whilst I lived: and oftentimes, when I was  
 alone by my self; did I call unto, and  
 upon the Devil, for the very end, and pur-  
 pose aforesaid; and did use all wayes and  
 Meanes that I could think on, to obtain  
 my wicked desire; but the Lord was pleas'd  
 to prevent this evil design of mine;  
 though I must say to my own shame, (but  
 to the Honour and Glory of God who pre-  
 vented

wanted me therein) that none evermore  
Desired and Endeavoured to Sell their Im-  
mortal Souls for the Transitory and Fading  
Pleasures, and Vanitie's of this evil World  
then I once did; nor Considering that  
saying: What would it profit a man to  
gain the whole World, and to lose his own  
(Precious and immortal) Soul.

Now when I had thus wickedly spent  
my time; and lived as the Prodigal who  
spent his portion with riotous living; then  
I sought to join my self, sometimes to  
this Profession, and sometimes to that;  
and would fain have sat down under  
this Form, and the other Profession;  
thinking thereby, to have Obtained Sa-  
tisfaction unto my Hungry Soul; but, a-  
las, I found that their Husky Doctrines could  
not satisfie; nor their Sin-Soothing Prin-  
ciples give Rest to the Weary Soul: For  
often times this cry unto the Lord, rise  
in me: O give me Christ, or else I dye;  
and with tears did I often seek the Lord;  
and besought him to manifest the Way of  
Truth



Turn unto me: and the Lord who is rich in Mercy, and full of goodness and Truth, heard the Cry of his own, and reached forth his Arm of Power; which he made bare for my Salvation, in a needful day and acceptable time.

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### *The manner of my Convincement.*

**A**S I was reading an Answer, which was written (by that faithful servant of the Lord, George Whitehead) unto a perverse, False and Scandalous Pamphlet, written by one William Burnet against the Principles of Truth, held by the People of the Lord, reproachfully called Quakers; as I was reading the said Answer I heard the Voice of the Eternal Son of God, to speak on this wise — This is the Truth confer not with Flesh and Blood, but when he uttered his Voice the Earth trembled, and the Foundations thereof were so terribly shaken; that (Praised be the Name of the Lord



(11)  
Lord) they never came together any more  
and Gods Precious and Everlasting Truth,  
which was after this manner made known  
unto me, I immediately received in the love  
of it: without Conſerring, or Conſulting  
with Fleſh and Blood.

Now no ſooner had the Lord opened my  
dark underſtanding; and in ſome mea-  
ſure revealed his Righteous Judgments  
againſt the Man of Sin: and poured forth  
his fierce Wrath and Indignation upon  
the Worker of Iniquity: But this old Ene-  
my of Mankind, fought by all Ways and  
Means Imaginable, to draw me from that  
pure manifeſtation of truth, which the Lord  
in meaſure, had made known unto me:  
and ſo many and great were his Snares and  
and Wiles; that I often Cryed unto the  
Lord, that he would Preſerve me Faith-  
full, and give me Strength to withſtand  
the Adverſary of my Soul: And ear-  
neſtly did I beſeech the Lord, to pour  
forth his Righteous Judgments upon all  
that which was contrary to his Holy Mind  
and

and Will : and the Lord who had Regard unto the Cry of the *Just* in me; which had Long been oppressed as a Cart with *beaves*; and even Groaned, and Travelled to be delivered, from under the Cruel Yokes of Bondage; poured forth his Fury upon the Oppressor; which Burned as fire against him; as the appearance whereof, the *Just* rejoiced, and the Righteous was exceeding glad.

And no sooner was the Innocent and *Just* in me deliver'd from under the Hands of *Pharaoh*; but he persued vehemently after him; then I Cryed unto the Lord, and said — O Lord, how shall I be able to stand! How shall I be able to escape! O! Better had it been for me, O Lord, never to have known thy Truth, and thy Way, then after the knowledge thereof, to fall from them, and sin against thee; O Lord, I beseech thee; let not the Enemy Prevail against me; O! let me not fall: Thus was I pouring forth my Supplications to the Lord; and spreading my Sorrowful Complaints, before

fore the *Most High*; not knowing, how I should be able to *withstand*, and *escape* the *fierce Pursuit* of *Pharaoh*, and his *Strong Host*; For I saw *no Way of Deliverance*; But as it were *Mountains* of each side, and the *red Sea* before; and the *Enemy* even at my heels, as if he were ready to overtake me. Yet the *Lord* in that day of *never to be forgotten Calamity* and *time of sore Distress*, wonderfully wrought *Deliverance*, by his *Mighty Hand* and *Out-stretched Arm of Power*: So that I can indeed say, the *Right hand of the Lord* hath *Done Valiantly*; *Pharaoh* and all his *Host*, hath he *Overthrown* in the *red Sea* of his *fierce Wrath*—*Glory and Everlasting Praises* be given unto the *Lord* for *Ever*.

And though the *Lord* had wrought so *Great Deliverance* for me, by his *Mighty Hand*, and *Out-stretched Arm*; Yet the *Evil One* strove to raise, and beget *murmurings* in me against the *Lord*; tempting me to *Look back* again unto *Egypt*; and

and many a time was I ready to Look back,  
 and thinking to Return again: And had  
 not the Dealings of the Lord been towards  
 me, even as a Tender Father towards his  
 Child. I had not Remained in Truth unto  
 this Day: For many times was it with me  
 like Japhet, who said, I do well to be angry  
 unto death; and the Enemy taking all  
 advantages, who was many times stirring  
 me up to write against the Truth; so that I  
 have sometimes thought in my heart to for-  
 sake it; and my Hand hath been near  
 setting pen to paper; to write against the  
 Truth; Yea the Enemy had once so far  
 Drawn out my Eye, so look at the actions  
 and behaviour of some, that were in Truth  
 before me, that it had like to have been my  
 Fall and utter Ruin: For such struglings  
 were within me concerning the same,  
 as if Life and Death had been striving for  
 the mastery. Yet the Lord was pleased  
 to let me see the Enemy who had thus  
 strove to Work in me, an Enemy against  
 the Truth, and in some measure brought  
 him

him under, and gave me Victory over him: and then I desired of the Lord, that he would judge out the Evil one in all his appearances, and Preserve and establish me in his blessed Truth: though afterwards, by reason of Many and great Exercises, I have often said in my heart, surely I shall one day fall by the hand of the Enemy: O Whose Tryals! Whose Exercises! Whose Sorrows! and whose Afflictions are like unto mine! Was ever any ones Condition like unto my Condition! Surely nay. And when the Lord hath at any time withdrawn his Refreshing Presence from me, then have I late Mourning as one Desolate and Forsaken; often wishing that I were in some Solitary Place, where no Eye might behold me, & there to mourn continually before the Lord, & to pour out my complaints before the Most High: So that I have often said in my heart: Hath the Lord forgotten to be Gracious? Will he be favourable no more? Hath he in Anger shut up his Tender Mercies? Thus was it with me  
 many



many a time; for many were the *Inward*  
 and also the *Outward Exercises and Tryals*,  
 which did attend me: But through the  
*Tender Mercies* of the Lord, (whose *tender*  
*Care towards me, words cannot express*).  
 have I been hitherto Preserved, and the  
 more I consider the *Tender Dealings* of his  
*unspeakable love towards me, the greater*  
*Admiration* arises in me, *Concerning the*  
*same*; insomuch that I have often said,  
*O Lord, what manner of love is this! where-*  
*wish thou hast Visited me!* For truly, *O*  
*Lord*, among all the *sinful sons of Men*,  
 I have the most deserved to be made a  
*Monument of thy fierce Wrath, and sore*  
*Displeasure*; but thy *Mercy* hath been such  
 towards me; that thou hast *Spared me* to  
 become a *living Monument of thy Tender*  
*Mercies*, and to *Publish and Declare the same*  
 unto the *Sons, and Daughters of men*.

And though I have been oftentimes  
 like a ship Tossed to and fro, and many times  
 ready to make shipwrack of Faith, and a  
 good Conscience, and the Blessed and Ever-  
 lasting



lasting Truth of God : Yet the Lord hath been pleased, to speak Comfortable things unto my Soul. — O thou tossed with tempests ! Afflicted, and not Comforted ; behold ! I will lay thy stones with Precious Colours ; and thou shalt no more be called Desolate and Forsaken ; for thy Maker is thy Husband ; and though for a Moment I have hid my face from thee, yet with everlasting loving kindness, have I Visited thee, which shall never Depart from thee : And though in days by-past, thou hast walked in Rebellion against me ; yet now shalt thou walk before me ; and I will Take Delight in thee, to Do thee Good ; for I have Removed thine Iniquities from thee, as far as the East is from the West : And thou shalt be an instrument in my hand, to turn Transgressours from their Evil Wayes ; for my power will I manifest in thy weakness ; that no Flesh should Glory in my Presence. Then said I, O Lord, if thou wilt Destroy, and subdue the Enemy of my Soul, and bring me into Everlasting Peace with thee ; Then

will I teach Transgressours thy Way, and sinners shall be Converted unto thee.

Now many times when I have been deeply Exercised and besought the Lord concerning the same, saying, O Lord, Wherefore am I thus Exercised? And wherefore am I thus Tryed? the Answer hath been; How canst thou speak unto others Conditions, except thou pass through the same thy self? then said I, O Lord, Exercise me, and Try me how thou wilt; so that I may but in Faithfulness walk before thee, for my Life is given up to serve thee, and it is my Whole delight to do thy Will; for, O Lord, thou knowest, that it is neither Honour, nor Riches, nor Length of Dayes, nor any External thing which my Soul desireth of thee, but that in Faithfulness, and with joy, I may finish my Testimony, for thy Holy Name, and Truth, which thou hast been pleased to make me a Partaker of. Now unto the Only Wise, Eternal, Infinite, and Omnipotent, Lord God; be living Praises, Honour, Glo-

by and Thanksgiving; for unto him a-  
 lone are they due, who is God over all,  
 Blessed, and Renowned, for ever and ever  
 Amen.

Written in the fear of the Lord; as and  
 moved by his Holy Spirit; through  
 one of the Meaneſt of the Lords Peo-  
 ple; who was once a Servant of Sa-  
 dan; but through the Tender-Mercies  
 of the Lord, his Servant I am

Fleet Prison in London,  
 the latter end of the  
 1<sup>st</sup> Moneth 1671.

F. L.

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A Tender  
Invitation  
OF  
LOVE  
UNTO  
PROFESSORS,  
&c.

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*My Friends,*

I have been one that was *diligently seeking the Lord*, among your *dead forms*, and *empty ways of worship*; which can *satisfie an hungry Soul*, no more then *Chaff and Dust*, can *satisfie an hungry man*; for

for I must tell you plainly, that *Soul Satisfaction* cannot be had amongst you; for if it could, many Thousands besides my self had not come from amongst you; but would still have remained with you. Wherefore in *True and Tender Bowels of unfeigned Love* to you all, am I *Constrained* thus to write unto you; and so much the more, because the *Day hastens*, in which it will be said unto all, who profess *Christ in Words*, but in *Works* deny him — *Depart from me, I know Te not, Te Workers of Iniquity*: What then will become of your *husky Doctrines*, and *sin-soothing Principles*? who seek to apply, and impute *Christ's Righteousness* to your selves, though actually sinners: For all your *empty Notions*, *Airy Imaginations*, and your *Crying Lord, Lord*, with your self *Duties* and *Performances*, and all other your *Trash*, and *Trumpery*, will not any ways avail you in that *Day*, when the *Secrets of all hearts* shall be *Judged by Christ Jesus*, according to the



Gospel: and then you will find, that God will not be mocked; but such fruits as you have Sown, Brought forth, and Pleaded for, in your life times, shall you have a Recompence of Reward for in that great day; and what Sentence soever is then passed upon you, shall stand; for from this Righteous Judge of Heaven and Earth, shall you have no appeal unto any other. Therefore while your Day and Time lasts Prize it; and Turn unto the Gentle Reproofs of Christ Jesus, (the Light of the World) in your own Consciences; and then you will not be crying out for want of Power; for unto all that Believe in, and Receive him (the Light) he gives Power to become the Sons and Daughters of God: whose Love is so large; and whose Mercy's are so great, towards the sinfull Sons and Daughters of men; that he would have none to Perish, but that all might come unto him, and have Everlasting Life: And for that very end, doth he so often appear against your Evil actions, and



and gently Reprove you for the same, when no Eye seeth or Ear heareth you.

But perhaps some may say, that this Light, which you called Quakers declare, and write so much of is but, a Natural light, and not sufficient to save — My friends, I am one among the many thousands that witness Salvation by this Pure, Holy, and Divine Light of Christ Jesus, which is able to Save unto the Uttermost, all that come unto God by the same. And therefore, let me desire you all, who have any True Breathings after God, and the Knowledge of his way's, to come forth out of all Professions, and lay them aside for a time; and do but Give ear unto, Regard, and diligently Obey that, which appears against your Evil Way's; and if that Light of Christ Jesus, which we the People of the Lord called Quakers have proved, and tryed, and which hath so often appeared unto you, to Discover Sin, and Manifest Iniquity, in the very first appearance thereof; doth not do such works that none else can

can do; and bring Salvation unto all that Believe in, and Obey the same; then Believe it not, but if it doth — O! then Believe in it, for the very works sake; & love Regard, and Obey the very least appearance of it; and by so doing, you may come to witness that saying fulfilled in you; He that is faithfull in a little shall be made Ruler over much.

But if any should say, why are so many gone from, and forsaken those Principles, which you called Quakers are so confident in to be the Truth? Why, my Friends, it is now, as it was in Ages past; for many did then as well as now, turn their backs upon Truth; but their so doing was not then, neither is it now, or will it be for any a plea, and argument sufficient, not to receive the Truth, because others who have known it, have not been faithfull unto, but forsaken it: For if because those in Asia had forsaken the Truth, (as Paul said they had, who said, all they which are in Asia, are turned away from  
me

*me, 2 Tim. 1. 15.*) others therefore should have followed their *evil steps*, then *Truth* thereby might have come to be buried in Oblivion. Wherefore let not the *Evil Walkings* of any that have received *Truth*, and have not walked faithfully in the same, but forsaken it, be as a hindrance unto any one of you in receiving of it; but *Turn unto it*, and *Embrace it*, while your *Day and Time* lasts; that so you may lay down your heads in *Peace*, when you are to go away hence, and be *no more*; which that you may *all* do, is the hearty desire of

Written the latter  
end of the first,  
Month, 1671. } *Your assured Friend,*

F. L.

A Tender  
 Invitation  
 OF  
 LOVE  
 Unto the  
 PROPHANE,  
 &c.

*My Friends,*

**I** Once lived and walked with you also  
 in all Manner of Prophaneness; but the  
 Lord who is rich in Mercy, and full of  
 Goodness and Truth, was pleased to pluck  
 me from amongst you, even as a Brand  
 pluckt

pluck's out of the Fire; and because he  
 hath been pleased to Spare me; and hath  
 made me to become a living Monument  
 of his Tender Mercy's, therefore am I-  
 constrained thus to Publish the same; and  
 indeed while I have a being in this  
 Earthly Tabernacle, must I Declare of,  
 and Sound forth the large Love of God,  
 which he freely extends unto all the Sons,  
 and Daughters of men; and at this time  
 is it laid upon me to visit you also, in  
 True, and tender Bowels of Love unfeigned;  
 and to beseech you all, to put away the  
 Evil of your Wayes, and Doings, which  
 have caused a separation between God and  
 your Immortal Souls--O! That you would  
 a little consider your latter end, and the  
 sad Estate, and Condition which you are  
 now in; for if the Lord should say unto  
 any one of you; this night thy soul shall  
 be required of thee; how sad and misera-  
 ble would the Estate of any such be;  
 Wherefore, to prevent the same, I be-  
 seech you all, to Turn unto that, which  
 maketh



make manifest your Evil Doings; and you will find by so doing, that you will not only come to see, but also to leave off, and witness Victory over, and Salvation from, your Evil Words and Works.

But if any should say, that, that Light, which the People called Quakers direct all People unto, is a great delusion, and therefore to be avoided.

I answer, if that Light of Christ Jesus, which shews the Drunkard he should not be Drunk, and the Swearer that he should not Swear, will also, if loved, followed and obeyed by them, Lead them out of, and Save them from their Drunkenness, and Swearing, and all other their Abominations; why then should it not be Regarded, and Peoples minds directed unto it? for I hope, none will count that Principle a delusion, by which any one comes to Know, and Witness a Leading out of, and being Saved from Sin. But that Principle of Truth (which the People called Quakers Direct all People unto, and Admonish



monish and Exhort all to follow; doth not  
 only Manifest and Convince of Sin, but  
 also is able to Save unto the Uttermost,  
 all that Believe in, and Obey him; as the  
 Scriptures of Truth do largely Testifie  
 concerning the same, for that which con-  
 vinced the World of Sin, Joh. 16. 8. lead  
 the Saints into all Truth verse 13. and all  
 things which are Reproved, are made mani-  
 fest by the Light; for whatsoever doth make  
 Manifest, is Light, Ephe. 5. 13. but God  
 is Light, and in him is no darkness at all;  
 1 John, 1, 5. who is able to Save unto  
 the Uttermost all that Believe in, and O-  
 bey him; Therefore to Direct all Peoples  
 minds unto that, which Shows, Convin-  
 ces, and Reproves of Sin is no delusion;  
 but that Faith and Doctrine which was  
 once Delivered unto, and Preached by the  
 Saints, which we are earnestly to Contend  
 for.

But Friends, I do believe that none of  
 you will deny, but that when you have  
 Committed any Sin, you do Perceive some  
 thing

thing is Manifest, and Discover the same unto you; which hath made many to say; God forgive me I was drunk such a time, and I Swear very oft, at such a time; though they have afterwards Committed the like Offences again; Now the reason why your Sins are so Prevalent, and you so often Commit them again, is because you have no Tender Regard unto; but Slight that, which sheweth you Sin in its first appearance; which if you did Obey, then you will not Act and Commit Sin; the Wages whereof is Death Eternal. Now if any would a void, and Escape that Death; which is the Wages and Reward of Sin; let them Turn, and joyn unto that Pure Principle of God in themselves, which never Consents unto the least motion of Sin; but as hath been said before, appears against the First Motion of it; for God hath placed a Witness for himself in every Man, and Woman; which will Teach to do justly, to love Mercy, and to Walk Humbly before God. Wherefore Cease to  
do

(31)

do Evil, Learn to do Well; amend your  
Evil Wayes, and put away the Evil of your  
Doings; and let the Time by-past suffice;  
and Turn unto the Lord, and he will have  
Mercy upon you, and to our God, who will  
abundantly Pardon.

Written by one (that heartily desires that  
none might sin out their day, but Ob-  
tain Mercy and Salvation by Christ  
Jesus) who is your Assured Friend.

The latter end of the } 5 AP 58  
1st Moneth, 1671. } F. L.

5 AP 58  
THE END.